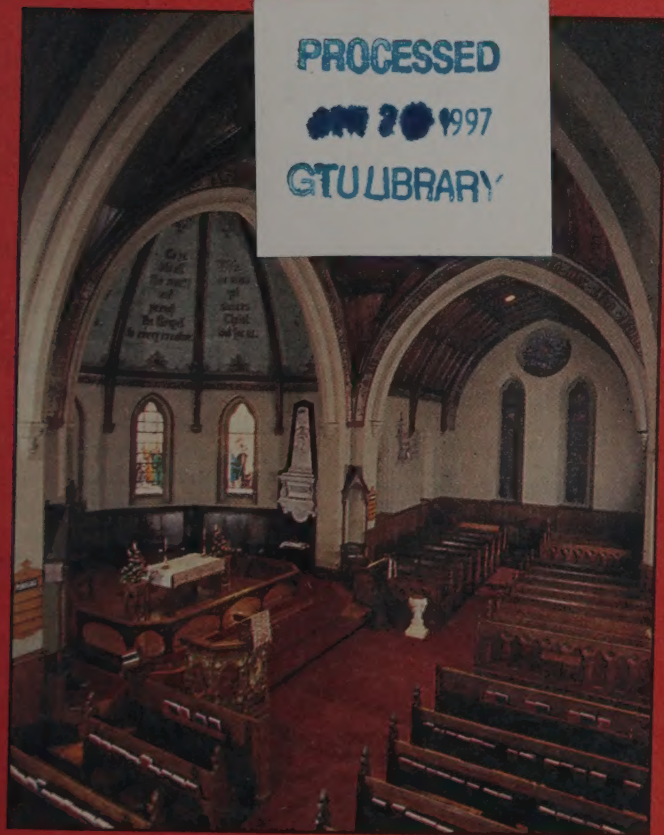


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COVERS

FRONT: Church of the Holy Spirit, Gambier, Ohio (see page 35) by Larry Hammill, courtesy of Kenyon College.

Illuminated texts on the walls of the Church of the Holy Spirit:

Chancel arch: Holy, Holy, Holy, Lord God Almighty, which was and is and is to come.

Border at top of wall in chancel: Hear what the Spirit saith unto the churches. (This was so arranged that the word "Spirit" was in the middle panel.)

Above the five windows in the chancel:

Moses with tables of law: The soul that sinneth it shall die.

Holy Spirit at Christ's baptism: Behold the Lamb of God which taketh away the sin of the world.

Holy Spirit at the creation: The Spirit and the Bride say come.

Holy Spirit at Pentecost: Go ye into all the world and preach the Gospel to every creature.

St. John with scroll of Creed: While we were yet sinners Christ died for us.

BACK: Shield of the Holy Trinity, original watercolor by Sallie Middleton. Notecards and prints available from Trinity Church, 60 Church St., Asheville, N.C. 28801.

From the Editor and the Dean

WHITSUNDAY CONFIDENCE

CONFUSION GROWS and confidence wanes almost daily in the conviction that Christianity is a *universal* religion. The faith that Jesus Christ came as Light to the Nations—in the same way, for example, that the French Revolutionaries named Paris the “City of Light” because its ideas carried universal splendor—this faith is pretty hard to find just now. At least in our fading ‘mainline’ churches.

But we do not *have* to accept the wisdom of this age, which puts all religions on the level playing field of ‘what I think’, and which even sets Christianity a little lower than that, because of its association with the Crusades, the Inquisition, and the Holocaust. If you surf the cable, you cannot possibly not observe that Christianity is jeered by its enemies and caricatured by its would-be supporters. Orthodox Christianity, and certainly its Anglican representation, becomes a thinning band on the spectrum of valued goods.

But this is not to bemoan, but rather to correct, a false impression. On the world-spectrum of religions, the core question is always the same: How does a given way of

understanding God reckon with the painful truth of the tragi-comedy of human existence. “The wheel in the sky keeps on turning” (Journey). “Tomorrow and tomorrow and tomorrow creeps forth in this petty pace... and all our yesterdays are lighted fools” (*Macbeth*). Everything is in a state of eternal return. Each human life recapitulates the cycle of thwartedness and disappointment that characterized its predecessor.

The recidivism of human nature is observable. Original sin is the only empirically verifiable Christian doctrine (FitzSimons Allison). Therefore the litmus test of a universal religion is how it deals with the problem of being human.

Eastern religions are generally religions of resignation and despair. You discern the “wheel in the sky” and you bow to it. You accommodate yourself to it by attaining a different mental attitude towards it. The “perennial philosophy,” as Eastern religion used to be termed in the West, is self-transcendence and ultimately resignation.

Two of the three “religions of the book,” Judaism and Islam, are religions of divine demand and human attainment. Strenuous, admirable, and intensely self-righteous, even when they are being their ‘good’ and not their control-

ling selves, these religions face the tragedy of human existence—the chasm between what ought to be and what is—by means of the Law. In Judaism the Law is Torah. In Islam the Law is Shari'ah. Christianity, too, can lay down the Law, but then it becomes a form of Judaism with New Testament nomenclature.

None of these ascents to the top of Mount Fuji affirm an end to the human struggle. They are continuations of the struggle or evasions of it. But Christianity says something different. We say that the struggle was promised an end in the Old Testament, and *came* to an end with the New. We say: "The strife is o'er, the battle won," inasmuch as "There was no other good enough/to pay the price of sin/He only could unlock the gate/to Heav'n and let us in" (Mrs. Alexander). We reckon on the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

Herein consists the universal Novum of Christianity. The "wheel in the sky" has come to a complete stop, *not* from my transcending its inexorability, nor from my consecrated attempts to halt it myself; but from the Cross. The "word from the Cross" (I Corinthians 1:18) cries a universal

halt to the cycle of cosmic duress and demand. Christ is the answer to the problem of being human.

"Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame" (i.e., our confidence in Christ) "may not be put out of joint but rather be healed." (Hebrews 12:12-13)

—The Very Rev. Paul F. M. Zahl,
Dean of Birmingham (U.S.) and
The Rev. C. Frederick Barbee,
Editor of TAD

TRINITY SUNDAY

THIS IS THE FESTIVAL, not of what God has done for us, but of Himself, what He is, what it is His Supreme Unceasing Bliss to be, Father, Son and Holy Ghost. Today a door is, as we heard, opened in heaven to exhibit Him, as He exists in Himself, as we can know Him to be, although as yet we see Him not, yet as He encompasses us, exists all around us, close to us, in this Church, everywhere, so that if our eyes were not holden, we should see Him, Father, Son and Holy Ghost, One God in Trinity and Trinity in Unity.

—E.B. Pusey [† 1882], "The Holy Trinity" in Parochial and Cathedral Sermons (Smith: 1887),
Taddled from Christ Church,
Albermarle, North Carolina

A LETTER OF GRATITUDE

IMAGINE MY surprise in 1993 when a copy of THE ANGLICAN DIGEST appeared unbidden in my mailbox.

I had not darkened the door of an Episcopal church for years at that point and pretty much had convinced myself that I was a deist/agnostic. Never mind that I had been raised in the Episcopal Church and even logged a year at Seabury-Western Theological Seminary. I was content to sit home Sunday mornings listening to New Age music and then go for a run.

God, I had decided, was unknowable and certainly uninterested in me.

But then some anonymous benefactor saw to it that I got a copy of this estimable publication in my mailbox.

I was tempted to throw it away and dismiss the affair as harassment by those "religious nuts." But first I peeked between the covers and found an article of passing interest. And then another, and another.

I didn't return to the Church of the Mediator in Harbert, Michigan, but I soon found myself running past it on Sunday mornings, coincidentally right as Eucharist was being celebrated. They're talking to God in there, I'd think, and I'm communing with Him out here in the glorious outdoors. To each his own, but mine own is better. Or so I thought.

THE ANGLICAN DIGEST continued appearing in my mailbox faithfully on a bimonthly basis, and soon I was reading it cover to cover, even the bit on the masthead stating that it is "sent to anyone

who desires to receive it."

I desired to receive THE ANGLICAN DIGEST so much that I broke down and sent a contribution.

But I knew that was not enough.

So in October of 1996 I returned to the Church of the Mediator, and told the friendly folks there that I was not just visiting. I had come home to the Church from my long sojourn in the secular world, and I wanted to be a member if they would still have me.

They not only accepted me back, but they elected me junior warden at the next annual meeting, and now I get to take out the garbage and fuss with the furnace in cheerful service to the Lord.

Thanks be to THE ANGLICAN DIGEST for restoring me to my faith, and thanks be to God for acting in such a wonderfully mysterious way.

—Charles McKelwy
Church of the Mediator
Harbert, Michigan

WILL YOU HELP US REACH OTHERS?

THE VERY FOUNDATION OF THE ANGLICAN DIGEST rests on your financial support. You make the important decisions in its ministry. You decide if the presses run, how many magazines are mailed, where they go, whether we supply the vision-impaired with audio tapes, and whether or not we mail to Anglicans in the Third World. Your annual contribution of \$19.00 (more if possible, less if necessary) determines our stability and our future. Please take the time to make your contribution now to The Anglican Digest, 110 Skyline Drive, Eureka Springs, AR 72632.

1997—AN ANNIVERSARY YEAR

This article by Nicola Currie first appeared in Anglican World in a longer form and is here reproduced by permission.

1997 MARKS a number of significant anniversaries for the Church. It is the 1600th anniversary of the deaths of St. Martin and St. Ambrose and the founding of St. Ninian's monastery in Scotland. It is also the 1400th anniversary of the death of the great Irish visionary St. Columba and 1400 years since St. Augustine arrived in Britain. The American Church remembers an additional anniversary. In 1697, the King of England chartered the first Church in the Province of New York.

The Mission to the Angels

The history of Christianity in Britain did not start with Augustine, the first Archbishop of Canterbury, but with Alban and with great saints of the Celtic Church—Ninian, Patrick, David, and Columba. But following the Anglo-Saxon invasions from Northern Germany in the fifth century, Christianity had almost disappeared in parts of Britain. In Rome, Gregory, an abbot at a local

monastery, noticed some fair-skinned slaves in the market one day. When he asked who they were he was told they were Angles. He is supposed to have replied "*non Angli, sed Angeli*" not Angles but angels or as the humorous book *1066 and All That* would have it—"not angels but Anglicans." When he became Bishop of Rome years later he chose Augustine to go and teach these fair-skinned people about Christ.

To A Barbarous, Fierce and Pagan Nation

Augustine, an Italian, was a monk and prior of St. Andrew on the Celian Hill in Rome before he left on his new mission in 596. Augustine was a reluctant missionary. When he and his party arrived in Gaul, modern France, they wanted to turn back from their mission: "They became afraid, and began to consider returning home. For they were appalled at the idea of going to a barbarous, fierce and pagan nation." (Bede: *Ecclesiastical History*) Gregory urged them on and arranged for Augustine to be consecrated bishop.

Kent was not as barbaric as the party had anticipated. They landed at Ebbsfleet in AD 597 and were received by Ethelbert, King of Kent. Ethelbert gave them accommodation in Canterbury and from here Augustine and his fellow mis-

sionaries preached the gospel. Augustine used the existing St. Martin's Church in Canterbury before a monastery was built nearby. St. Martin's Church was used by Queen Bertha, Ethelbert's wife, who was a devout Christian. The king was so impressed with the sincerity of Augustine and his men and the miracles that they performed that he was baptised. Thousands of his subjects followed him.



A Cathedral was built in Canterbury. Augustine, as the first Archbishop of Canterbury, was successful in establishing a basic ecclesiastical structure in the country.

Pilgrimages

In 1997 the lives and witness of these two great saints will be celebrated throughout the British Isles and further afield. Five hundred pilgrims are expected to take part

in an anniversary pilgrimage starting at Rome at Pentecost and travelling to Canterbury Cathedral and Derry in Ireland. A small ecumenical group will begin the pilgrimage on 18 May with a torchlight procession from the seven hills of Rome. They will then travel through Italy and France along a route similar to that taken by St. Augustine. The pilgrims will arrive in Canterbury on the Eve of the Feast of St. Augustine's. On 26 May, in Canterbury Cathedral, the Archbishop of Canterbury will commission four hundred more pilgrims for the journey to Derry. These pilgrims will be joined by pilgrims from Cornwall and East Anglia and will make their way on three pilgrimage routes to Derry, near St. Columba's birthplace, to arrive in time for his feast day on 9 June.

AND WE'RE PART OF THE CELEBRATION ...

The Choir of the home parish of *The Anglican Digest*, the Cathedral Church of the Advent, Birmingham, Alabama will sing for services in Canterbury Cathedral August 18-24 in this Anniversary Year. The Very Rev. Paul F. M. Zahl, Dean of the Birmingham Cathedral, will be the preacher on August 24 and the Editor of TAD will be present. We would love to see you there!

GAPS

'fruits of faith, but less its obligations.'"

—in Context
via Grace Church, Colorado Springs

POLLSTER GEORGE GALLUP, JR. (Episcopalian and former Board member of The Anglican Institute) identifies three "gaps" in the religious experience of Americans:

The Ethics Gap ... the difference between what people say and what they do. While religion is highly popular in this country, survey evidence suggests that it does not change people's lives to the degree one would expect for the level of professed faith.

The Knowledge Gap ... the often vast difference between Americans' stated faith and their lack of the most basic knowledge about that faith. Even many self-professed religious Americans are unaware of their own religious traditions or the central doctrines of their religious denominations.

The Church Gap ... which is the growing chasm between believers and believers—the decoupling and deinstitutionalizing of belief and practice. Americans, argues Gallup, "increasingly view their faith as a matter between them and God, to be aided, not necessarily influenced, by religious institutions."

A reviewer adds, "Gallup suggests that Americans want the

YES!

IN DUE COURSE, I will be restoring some traditional Anglican ritual texts to our principal Sunday liturgies at 11 o'clock ... 1) Eucharistic Prayer I, which is the oldest such prayer in the Episcopal Church and was delivered to us by Bishop Samuel Seabury, 2) the older form of the General Confession used at Holy Communion ("Almighty God, Father of our Lord Jesus Christ ...") and 3) the Prayer of Humble Access before Holy Communion. These prayers contain some of the most powerful phrases in English devotion and express the central insights of the classical period of Anglican Christianity—the majestic "tender mercy" of God in Christ towards the frailty and weakness of us sinners. It makes clear that we are dearly beloved in Christ.

I hope you will welcome and enjoy these restorations. My intention is to strengthen our already powerful services of worship.

—The Rev. Andrew Mead
Rector, St. Thomas Church,
New York City

A NEW GENERATION OF EPISCOPAL THEOLOGIANs

CHARLESTON, SOUTH CAROLINA Under blue skies and warming sun was the welcoming setting for the Eighth Annual SEAD (Scholarly Engagement with Anglican Doctrine) Conference. More than 160 laity, parish clergy, bishops and academic scholars focused on Scripture and the Bible's witness to Jesus Christ as confessed in the Creeds.

The Rev. Dr. Brevard S. Childs, Sterling Professor of Divinity at Yale University, gave three keynote addresses on Scripture as the church's canon, or rule for faith. Nine younger Episcopal scholars, some teaching and others in parish work, presented papers on aspects of the Creed's confession of Jesus Christ in relation to issues of today, especially the much-discussed work of the Jesus Seminar. Each of the presentations was followed by engaged discussion from the audience.

The SEAD Conference was co-sponsored by the Diocese of South Carolina, the Advancement Society of South Carolina and the Irenaeus Fellowship of Bishops. The

diocese's Cathedral Church of St. Luke and St. Paul, in Charleston hosted the Conference.

The Rev. David Scott, SEAD Chair, said of the conference, "This has been our strongest annual conference, both in numbers and quality of program. To meet and hear the nine younger Episcopal theologians presenting at this Conference gives heart to those concerned to give voice to credal Christian faith in the Episcopal Church and those proud of Anglicanism's rich tradition of scholarly engagement with the Christian faith."

Information about SEAD can be obtained from William Forester, Executive Director, 3737 Seminary Road; Alexandria, VA 22304; 703-461-1739; SEAD@erols.com

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HYMNS WHICH ENDURE

IT WAS REPORTED in *The Times* of London that the music director, 11 choristers and the organist of St. Mary's, Wroxham, a renowned 12th century parish church in Norfolk, walked out of the annual harvest festival service rather than singing a hymn with the following lyrics:

Autumn days when the grass is jewelled and the silk inside a chestnut shell, Jet planes meeting in the air to be refueled, all these things I love so well.

Another article entitled *Don't drag hymns down to earth* makes a valid point in saying that all those hymns we now consider familiar were once unfamiliar, and we should not throw out the baby with the wash water. To quote a portion of this article, "So, the true Anglican says to himself, 'I must not let myself get too emotional about the vicar's choice of hymns ... he imagines these atrocious sub-seventies lyrics—a pale reflection of the kind of thing that was popular 20 years ago (when he was young)—will appeal to the youth today.'" The article goes on to say that one of the strong points of the Anglican service is the beauty of the liturgy and

music. "The Church should be much prouder than it is of its psalms, hymns and spiritual songs ... one of the best ways the Christian mystery comes to us is through the work of great composers and hymn writers."

Music that does not challenge is nothing more than sacred brain candy, giving the participants a nice case of "the warm fuzzies" at the time the song is sung, but leaving a feeling of emptiness when finished. "Fluff, froth and feathers" is the way one prominent theologian describes such sacred music. Unfortunately, such music is often used in some of the larger, growing churches in this country.

However, not all new music is bad! Those hymns that are fine have a few things in common. First, the tune is not just "singable," it's infectious. These are the tunes that you find yourself humming long after the service is over. Second, the text is rock solid, based in scripture and relevant to the people singing it. Third, somehow there is a "marriage" of the tune and the text—they just seem to go together. Such music will stand the test of time and become a Great Hymn of the Faith.

Kirk A. Wilson,
Director of Music & Organist
Church of the Resurrection,
Surfside Beach, South Carolina

ST. ANDREW'S, MOSCOW

IN THE HEART of downtown Moscow stands an unlikely sight—a red brick Victorian church by the British architect R. Knill Freeman of Bolton (Lancashire), the Manchester diocesan architect. The church was built from 1882–84, and replaced the earlier English Chapel, dating from 1825, which occupied the same site. St. Andrew's was, and still is, partially supported by the Russia Company, a British trading company founded in 1553.

After the Bolshevik Revolution of 1917, the church was appropriated in 1920 and used for several secular purposes. Since 1960, it has been the recording studio of "Melodiya," the large state recording company. Services have been held in St. Andrew's since July 14, 1991 and are now held every Sunday morning and Wednesday evening.

The return of St. Andrew's to the Anglican Church in Moscow was promised during the visit of Queen Elizabeth to Moscow on October 19, 1994. Recently, the property was transferred from the books of Melodiya to those of the state property committee. The congregation is continuing to work for total possession so that St. Andrew's can be restored to "the beauty of holiness." In addition to

the church, the property includes a vicarage that until recently housed a travel agency and the Russian version of *Penthouse* magazine. There is another former church property in central Moscow; what was once a church hostel for single British governesses is now part of the Marco Polo Hotel complex. For the time being, however, the congregation's focus will be on the total possession and restoration of the church and the vicarage.

The restoration of the church promises to be a challenging endeavor. The Victorian stained glass windows were replaced long ago with opaque bottle glass, while much of the nave is now covered with acoustic panels. The marble floor may still be beneath a wooden one, but the intricate wood carvings, pews and altar rail have vanished. The building is in such a dilapidated state that the congregation's primary goal is to make it a safe, secure place for the parish community.

The Chaplain, the Reverend Canon Chad Coussmaker, was recently joined by a new Assistant Chaplain, the Reverend Jonathan Frai. These British priests minister to a diverse congregation which includes members from Southern Sudan, New Zealand, Canada, Zimbabwe, the United States, Russia, India and, of course,

Britain. The Chaplain reckons that on most Sundays, the congregation comprises about 14 nationalities and some dozen different Christian denominations worshipping together with the Prayer Book. As the congregation has swelled to close to two hundred members, its social outreach activities and church youth groups have become a priority. One of the restoration committee's aims is that the church complex should provide a worship center for the congregation and a social and cultural center for both the wider ex-

patriate and the Russian communities in Moscow.

If you are interested in learning more about St. Andrew's mission in Moscow and its future restoration, please contact Dr. James Connell in Moscow at: phone (7-095) 956-4488, fax (7-095) 956-4489, e-mail POW/MIA.MOSCOW@dos.us-state.gov, or U.S. domestic mailing address "American Embassy Moscow, PSC 77 POW/MIA, APO AE 09721."

—Olivia P. L. Hilton

St. Andrew's, Moscow, Russia
All Souls', Washington, D.C.



Photo compliments of Dmitry Khrupov, Moscow Tribune.

WEDDING PERILS

SOON AFTER MY ordination, a retired minister in the first congregation I was called to serve remarked, "You know, I would rather do ten funerals than one wedding." I incredulously asked him how he could say such a thing. "Bruce," he replied, "at funerals people come expecting to hear the Gospel. Weddings are another matter entirely." I understand his sentiments. I have experienced more than enough weddings at which the Gospel and all things holy seemed to be uninvited guests.

Readers may be thinking I have no one to blame but myself. Haven't I been the one presiding at these weddings? Haven't I had the opportunity and responsibility for premarital counseling and liturgical planning? Be assured I have done my share. Premarital conversations and instructions have been thorough and detailed. However, if my parish experiences and those of trusted colleagues are indicative of what can happen at weddings, then even counseling and planning are not always as we might wish. Here's a brief survey of surprises from weddings at which I have presided (keep in mind these things took place *after* the couples were well aware of what would and

would not be taking place during the marriage liturgy):

- "Top 40" tunes have been inserted by vocalists in the middle of the service after clear instructions that such music would not be allowed.
- Photographers rove throughout the nave and into the chancel after being told this was categorically not allowed.
- Best men have audibly encouraged grooms to "give it to her," "lay it on her," and "give her the good stuff" as the wedding couple have shared a kiss of peace.
- Bridesmaids have laughed, talked with one another and waved to friends in the nave during the service. To these inappropriate, rude and distasteful activities, most clergy I know can add their own horror stories.

As I grow older and less patient, perhaps I will someday do what I have only imagined. I will take the photographer to a pew, sit him down and tell him to put away his confounded equipment; I will speak loudly to the vocalists and tell them to stop singing their heathen songs of "love" at once so we can continue the service; I will scold the best man for his utter lack of civility and personally escort him to the narthex door; I will ask the bridesmaids what in the world they think is so funny and tell them to be silent or leave immediately. Perhaps I will. Some-

day. For now my sense of liturgical presence and responsibility prevents me. I choose to endure such behavior and do what I do as presiding minister in faithfulness and with integrity, even when those around me begin acting like comedians and cretins. I don't want to acknowledge such irreverent behavior in the least so as not to draw any more attention to it. I don't

want to lose focus on the real reason we have gathered in the sanctuary—to worship the Triune God and pray His blessing upon a man and a woman as they enter into the sacramental covenant of Christian marriage.

—The Rev. Bruce Wilder, Jr.
via The Augustinian,
Rhineland, Wisconsin



"A GARDENER'S PRAYER"

O Lord, grant that in some way it may rain every day,
Say from about midnight until three o'clock in the morning,
 but, You see, it must be gentle & warm so that it can soak in;
Grant that at the same time, it would not rain on campion,
 alyssum, helianthus, lavender & other which
You in Your infinite wisdom know are drought loving plants—
I will write their names on a bit of paper if you like—
And grant that the sun may shine the whole day long,
But not everywhere (not, for instance, on the spirea, or on
 gentian, plantain lily and rhododendron) and not too
 much;
That there may be plenty of dew & little wind, enough worms,
 no plant lice & snails, no mildew, and that once a week
guano may fall from heaven. Amen.

Karel Capek



Fourth in a series on The Articles...

EPISCOPAL DYSFUNCTION

It had been Episcopal Dysfunction (the inability of bishops to give effective oversight and leadership) at the highest level that had caused Henry VIII's actions in the first place. The Pope's inability to loose himself from the control of the England's political enemies, added to the legendary abuses of the medieval bishops, had made the episcopacy an institution with many enemies. The American Episcopacy at the beginning of the nineteenth century was a confused and dispirited lot. The Episcopacy today faces many of the same problems.

THE SUBJECT OF Episcopal Dysfunction is one delicately, but necessarily, approached. Ever since Richard Hooker adumbrated the three-legged stool of Scripture, Tradition, and Reason, Anglicans have stood apart from many other Protestants in affirming the primacy of Scripture as opposed to *sola scriptura*. Coincident with the lamentable decline in our collective convictions regarding the veracity of Scripture, one senses a move away from the primacy of Scripture and toward the "primacy" of the episcopate.

For example, in 1982 the Episcopal Church began to call the

Presiding Bishop a "Primate" for the first time in the church's two hundred year history. The debate over the issue was so stormy that it had to be cut off so a vote could be taken. It could be argued that a name change is meaningless as regards function. If that is the case, why bother doing it in the first place? In this light it is interesting that the church just decided to reduce the term to nine years from twelve.

All this must be taken in light of the meeting of the House of Bishops that occurred at Kanuga in March, 1992. They had come together to try to address some of the problems they were experiencing. Their verdict on themselves: according to one bishop, "People agreed it was dysfunctional. Liberals and conservatives alike—it was unanimous. Bishops expressed an eagerness to heal some of the dysfunctions of the House so that the bishops could provide some theological leadership for the church." While one is prayerfully hopeful that this will occur, grass-roots Episcopalians are mindful of the current dysfunction and distrustful as a result. Again, the situation in 1801 is instructive. In 1801, Bishop Samuel Provoost "relinquished his episcopal duties, convinced that the church would 'die out with the old families.'" Provoost

had been one of the founders of the Episcopal Church, a man who had served as chaplain to the Congress and to the Senate, and who had been the third Presiding Bishop of the new church from 1792-1795. Thus, not too long after the church had scoured the British Empire trying to lay claim to Apostolic succession, and at a time when the young church needed leaders with apostolic vision, one of the most prominent American "apostles" was calling it quits. And he was not alone.

In Virginia, no more than forty of the one hundred seven Episcopal parishes existing in 1784 were able to support ministers during the decade of 1802-1811. Bishop James Madison [1790-1812] ordained only one deacon for the entire state in the first decade of the new century and witnessed only three young men in training for the priesthood. By 1805 Madison was so despondent that he went into seclusion, leaving the church too weak and badly organized to contemplate the challenge of moving forward and going west. One historian noted that "for many years after its organization in 1789, the Protestant Episcopal Church more closely resembled an executor settling the bankrupt estate of the old Anglican establishment than the heir of a rich and

vital religious tradition."

America had opted, unlike England, for a written constitution, to be a nation of "laws, not men." Americans had just thrown out the scepter; they were reluctant to keep the miter. According to the *St. James Chronicle*, "stamping and episcopizing" were commonly regarded as "different branches of the same plan of power." John Adams had warned ominously of "a direct and formal design to enslave America. I know of no divine authority," Adams wrote, "for Lords Popes or Lords Cardinals or Lords Bishops ... All that any of these 'Lords' have been good for is 'to deliver a man over to Satan to be buffeted.'" The American Revolution was more anticlerical than most historians recognize.

Yet, in the face of all this, the American Anglican Church embraced the name "Episcopal" at a time when people not only knew what it meant, but didn't like what it meant. But, they also embraced *The Articles*, saying, in essence, that like the new country it called home, the new Episcopal Church would be a church of written doctrines, not only of men. Bishops came and bishops went, but the parishioners could be assured that the church rested on a body of agreed-upon truth that even the layman could read while he sat in

the pew. Thus, the American church chose to retain the episcopacy at a time when the episcopacy itself was clearly dysfunctional and unpopular. Yet, the church also chose to set a hedge around the episcopacy, by affirming its reliance on confessional unity and shared conviction.

How would reaffirming *The Articles* help the church with the challenges of Episcopal Dysfunction? A reaffirmation of *The Arti-*

cles would reaffirm the primacy of Scripture {*Articles VI & XX*}. It is the only place where the canonical books of the Scripture are named. It is *The Articles* that remind us that one of the cardinal convictions of our Church is that "councils do err" and that God has not spoken *ex cathedra* every time the church speaks *ex convention* {*Articles XX & XXI*}.

—The Rev. Dr. Samuel C. Pascoe
Orange Park, Florida



A PRAYER FOR GENERAL CONVENTION

GRACIOUS FATHER, WE HUMBLY BESEECH THEE FOR THY HOLY CATHOLIC CHURCH; THAT THOU Wouldest BE PLEASED TO FILL IT WITH ALL TRUTH, IN ALL PEACE. WHERE IT IS CORRUPT, PURIFY IT; WHERE IT IS IN ERROR, DIRECT IT; WHERE IN ANYTHING IT IS AMISS, REFORM IT. WHERE IT IS RIGHT, ESTABLISH IT; WHERE IT IS IN WANT, PROVIDE FOR IT; WHERE IT IS DIVIDED, REUNITE IT; FOR THE SAKE OF HIM WHO DIED AND ROSE AGAIN, AND EVER LIVETH TO MAKE INTERCESSION FOR US, JESUS CHRIST, THY SON OUR LORD. AMEN.

BOOK OF COMMON PRAYER

ALTAR GUILD MINISTRY

ALTAR GUILD MEMBERS have a ministry of prayer. I have learned that in every congregation no one is more serious about the devotional life than those on the Altar Guild. Whether or not they are "on duty" they are regular in their worship. They attend retreats and quiet days, and they take others with them. They have a strong life of private prayer and devotion. Altar Guild members are the spiritual backbone of most congregations.

Altar Guild members hold before a congregation the centrality of worship. By preparing the altar with care, they help all of us keep the work of the church in perspective. When Altar Guild members are serious about the things of the altar, they remind all of us that every ministry grows out of our worship and expresses our relationship to God.

A special ministry of many Altar Guild members is their ministry to the ordained. They see us in the sacristy when we are not at our best. We are nervous about the service we are about to begin. Or, after the service, we are distressed that the sermon did not go well, or we are shaken by a conversation

with an angry parishioner, or we simply are tired. It is a source of strength and comfort to be with people who have their priorities right, who are serious about prayer: people whom we know hold us in their prayers. A kind and gracious word from the Altar Guild has often been a source of healing and renewal for every ordained person.

—by the Bishop of Oregon

Taddled from a longer article in the newsletter of the National Altar Guild Association's Epistle. For membership information contact Mrs. Linda Gieger, 8022 Hill Drive, Sebastopol, CA 95472.

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I'VE HAD IT! I'M GOING BACK!

IT WAS OVER 20 years ago, on Lexington Avenue and 79th Street, on a pouring wet Friday afternoon. At the corner newsstand, one homeward-bound attorney turned to another, as she peered at a national magazine declaring yet another lurch in a mainstream denomination, and said, "I've had it with the —ians! I'm going back to the Catholic Church!" I chuckled as I overheard the remark. The speaker was, and is not alone.

When things are unsettled at 'home', there is this perennial twinge to go to Rome. Or to Orthodoxy, or to Antiochene Orthodoxy (How many former Campus Crusade leaders are now priests of the Antiochene Orthodox Church? How many fingers and toes do you have?! We kid you not.) Or to some other form of comforting "changelessness".

The January 6th number of the British magazine *Country Life* featured an interview with Father Jean-Marie Charles-Roux, priest of St. Etheldreda's R. C. parish in London. Consider this description of Fr. Charles-Roux's appeal: "His traditionalism is not simply a matter of formulas rigidly observed; but of profound unities underlying

everyday life, of time and eternity intersecting. This attitude emerges vividly in his sermons—deeply felt, spontaneous meditations which encompass biblical texts, scholarship, news items and personal asides, with imaginative leaps worthy of the metaphysical poets."

I think I'm going back to the Roman Catholic Church!!

But seriously, the attraction of tradition as an end in itself, the attraction of the comforts of hierarchy—these are temporary comforts. In the long run they undermine our hopes of adulthood, and not only for ourselves but for the whole human race.

Adult Christianity in pure culture carries the Protestant insight. Adult Christianity is reformed in its measuring all things against the Gospel. The Gospel, and not the words of men and women, is the enduring given. We are Gospel people. Adult Christianity is reformed in its being liberal, seeking the whole truth no matter what the truth's guise, for the truth is never not God's. Adult Christianity is also Catholic, for we didn't make it up. We have ancestors like Bilney and Cranmer and Tyndale and Foxe and Askew and Parr and Ussher and Jewel and Hutton and Sumner and Whitefield and Wace and Moule and Meade and Wilmer

and ... (words fail).

If you were living in England today, would you be tempted to follow suit with HRH The Duchess of Kent and a whole circle who have departed the Church of England because of its motley progressivism? Yes, you would be tempted. Would you be tempted, having gone, to remain? Only if *authority* were all you were yearning for.

If we stay on course as we are, we shall reach port. We shall go down to our house justified (Isaiah 43:26).

—A Parish Priest

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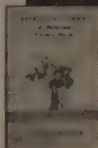


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A GOOD IDEA!

THIS IS GUEST SUNDAY at St. Michael's, with several special things planned for the benefit of worshippers attending by invitation of a member. The service of Morning Prayer at 10:30 will be printed in booklet form, including hymns, so visitors who are unfamiliar with the Episcopal liturgy will be able to participate easily. After Church, the Evangelism Commission will host a parish-wide barbecue dinner in the rectory yard for our visitors and for all St. Michaelites (whether they've brought guests or not). Here are seven reasons why it's a good thing to invite people to church:

1. To obey our Lord: Jesus told his followers to go and make disciples, meaning that we are to take initiative in contacting people in Christ's Name, rather than waiting passively for them to come to us.

2. To share our blessings: Our congregation is a caring fellowship, our worship services are alive with the presence of God, and the St. Michael's experience is worth sharing, especially with people who have been turned off by quarreling congregations or dull services in the past.

3. To help people act on their

good intentions: Many people really mean to find a church for themselves and their family "one day," but need a personal invitation to get them started.

4. To include the lonely: If our lives are filled (sometimes over-filled) with people, we often fail to realize how lonely many individuals are, especially people dealing with major changes in their lives, such as death, divorce, moving, etc.

5. To offer God's truth: People whose religious ideas are shaped without the influence of a Christian community tend to worship a god of their own invention, an imaginary deity who is much easier—or much harder—on them than the God of Holy Scriptures.

6. To give someone hope: Those of us who have been Christians a long time and who have mostly Christian friends usually don't know how uninformed the general populace is about the love of God and how spiritually hungry many people are these days.

7. To strengthen the Body of Christ: Every person who becomes a Church member brings God-given gifts for ministry, gifts the church needs to accomplish the mission God has given us.

—*The Rev. Richard I. H. Belser*
St. Michael's Church,
Charleston, South Carolina

Arts that Speak of the Church

NOT TO BE MISSED

"LET THERE BE LIGHT: William Tyndale and the English Bible" opened in February at the New York Public Library. This exhibit, which is most affecting in its account of Tyndale's fruitful, martyred life, centers around the two only surviving original copies of Tyndale's translation of the New Testament in English. One surfaced in Stuttgart only this past November. The exhibit, which started at the British Library, will be traveling to other U.S. venues. Catch it!

If you happen to be in London, book tickets for *Martin Guerre*, the new musical from the team that created *Les Misérables* and *Miss Saigon*. The subject is true and false love, against the background of the Reformation in France. The theme, not veiled, is the "invisible" Church in relation to the "visible."

We have all sung Merbecke's setting of the Communion Service. John Merbecke (c. 1510-1585) was an early Anglican composer who almost lost his head (literally) on account of his Reformation zeal. Fortunately he was able to keep it. But we hear of a

fabulous new CD of an early Merbecke mass. It is out in the U.K. but available in other countries by order from your local CD store.

Finally, pray that Andrew Lloyd Webber's musical, *Whistle Down the Wind*, recently postponed in its U.S. opening, will see light. The theme, of children who come upon an escaped convict in a barn and believe him to be Jesus, is powerful. The old movie, with Hayley Mills and Alan Bates, touched us in the 60s. The story needs to be told again. —A Muse

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The Book of Common Prayer:

A SPIRITUAL ANCHOR

ALTHOUGH THE Prayer Book was issued first on Pentecost 1549 (in liturgical time that is not very long ago) its roots go deep into the spiritual soil of mankind. The rich loam of medieval Catholicism and the early Church are evident in its structure and format; the stately Latin phrases of the Mass of Pope St. Gregory the Great found new vigor under the pen of Archbishop Cranmer, the ancient cadence reborn in the freshness of English.

The Prayer Book passes on to us much of what is best from the Church's life of worship. But its roots go deeper than the early middle ages: Back to the night on which the Lord was betrayed, when He took Bread and broke it; back further to the daily reading of the sacred scrolls of the exiles in Babylon; back further still to Solomon's sacrifices and prayers at his gleaming new Temple on Mount Zion. To properly understand the Prayer Book we must look yet deeper into the past. Before the Kings of Israel, before the Prophets, before Moses, we find

the beginning of Prayer Book worship in the ancient Patriarchs—in Abraham, in Isaac, in Jacob. In the covenant these made with God, a covenant sealed by sacrifice, we first begin to understand the most essential lesson of the Book of Common Prayer.

Worship can be either dull or exciting; it can be deeply moving or pathetically insipid; it can be comforting or irritating; but the Prayer Book makes one thing very plain: worship is our duty. Duty is not a much liked word, but it is a necessary one. Duty means that I do something, not because I happen to like it or dislike it, not because I want to or do not want to, not because it is especially good for me or particularly bad for me, but because it is the *right thing to do*. When we say it is "meet and right" for us to "give thanks unto our Lord God," we mean that, given who He is, and given who we are, worship is the only appropriate response in the circumstances. We worship God not because we *want* to, but because we *must*. The Lord does not need our worship. Worship does not make Him feel better about Himself. It is not therapeutic for Him. He is not waiting anxiously to absorb all the collective worship we do. And yet, worship is **necessary**. It is **necessary** for us, as necessary for our souls as breathing

is for our bodies.

We all worship—the question is not *will* we worship (count on it, we will) but *what* will we worship. The First and Second Commandments are not aimed solely at preventing our worship of crudely carved images of Ishtar or Moloch, but to remind us that we can just as easily (maybe even more easily!) make gods of power and prestige and position and that it is just as easy (maybe even easier!) to worship money or sex or the image we see every day in our mirrors. Each of us worships. The Church calls us to worship, not according to our natural inclinations, but according to our duty. The word worship itself derives from the Anglo-Saxon roots *wurth* (honor, value), *scipe* (ship). This old definition tells us that we worship the things we value. The Lord Jesus said “Where your treasure is, there will your heart be also.” Worship is a sign of love.

In this transitory life, we are fallen creatures. We love and worship instinctively, but not always wisely. Our hearts and minds sometimes run in odd directions. Our primitive ancestors, left to their own devices, fell to worshipping rocks and trees. God called us not to be His slaves but His friends (St. John 15:15). Love must find an expression: it must show itself.

The love of the Father and the Son and the Holy Ghost for us showed itself for us in our Creation and Redemption and Sanctification. The love of God for us became flesh in Jesus. If we are to fulfill our calling as lovers of God, our love too must find an expression. When we worship, it does.

It is a commonplace objective to “organized religion”—or at least to “organized worship”—that “I can pray just as much looking at a sunset or walking through the woods or (dare I say it?) at the golf course as I can in a church full of stuffed shirts—maybe I can even pray better.” Maybe so. But what the worshippers of sunsets and gentle mountain breezes are really saying is that for them, worship is something they do either because they happen to feel good or because they *want* to feel good. They cannot worship in church because church services do not often produce those feelings of peace and serenity that flood over their psyches as they perch on mountain tops. In this our nature-worshipping friends are quite right. Coming to church on Sunday may entail kneeling for interminable lengths of time on kneelers stuffed around the turn of the century, singing hymns written by third-rate poets set to worn-out and predictable Victorian melodies. We

may have to sit next to people we would otherwise hope to avoid and sip Wine which is too sweet delivered to us by a priest whose hands are unsteady with age.



The first thing the Prayer Book teaches us is that if we love God we will worship Him, not when we feel like it (How often do worshippers of sunsets really watch sunsets?), not even if we feel like it, but because it is our "bounden duty." With that as our rule, singing not always the best hymns in not always the best surroundings can become the highest worship—not as an expression of our feelings, which come and go—but as a sure sign of our love.

—The Rev. Gregory Wilcox, Rector
of St. Mary of the Angels,
Los Angeles, California,
in Ecclesia



MAKER and High Priest,
I ask Thee not my joys to multiply,
Only to make me worthier of the
least.

Elizabeth Barrett Browning,
1806–1861

EVANGELISM

THE FINAL DECADE of this century, the last ten years of the second millennium since the Birth of the Lord Jesus Christ, has been declared by the Church to be a decade of evangelism. Because of the dubious and often even fraudulent practices of some so-called evangelists who preach through radio and television, many Episcopalians blush at the very idea of a decade of evangelism, hesitate even to say the word, then lower their eyes and their voices and refer demurely to "the E-Word," the word so embarrassing that it may not be openly pronounced.

But that is a result of a deep and serious misunderstanding. The word evangelism has an honorable and dignified history. Deriving from the Greek word *evangelos*, meaning to announce, it has since antiquity come to mean the teaching of the Gospels. Clouds of witnesses surround the word with dignity, honor, faith and love.

The time has come to take back the word from its defamers.

—Carol Gesner
Church of Bethesda-by-the-Sea
Palm Beach, Florida

Foreword by N.T. Wright to Lord Coggan's recently published book . . .

"A NEW DAY FOR PREACHING"

TWO MEMORIES STIRRED in my mind as I read this book. The first explains the vital importance of the subject; the second, my enthusiasm for this book in particular.

The first is from a parish Lenten study group in a rural town. The regular faithful few were discussing different aspects of their weekly worship. The topic for the week was the ministry of the word. The leader (a lay person) turned to one of the older members: 'Now, Mrs. So-and-so—what do you think about sermons?' 'Well,' replied the lady, with no sign of intentional humour, but as though her bomb-shell were the most natural thing in the world, 'I always look at the hymn board; sometimes I add the numbers up across, and sometimes I add them up downwards.' The clergy present glanced at each other and hung their heads.

The second is from a school chapel full of teenage boys. They were there on sufferance. Compulsory chapel was bad enough; sermons were the worst part, useful only for catching up on letter-writ-

ing or revision for an exam. This time, though, the preacher began with a lively story; they looked up with a start. He introduced a text and a theme; his words were clear, sharp, interesting, relevant. They found themselves listening, against all expectations. They were gripped, fascinated, challenged. The closing words tied the whole thing together, compelling admiration (though they wouldn't have put it like this) for its marriage of rhetorical skill, biblical and theological substance, and personal challenge. At least one boy can remember preacher, text, and sermon thirty years later.

I won't divulge the place and people involved in the first story. It shows, clearly enough, what other observation can easily support: there is still, within the Church in general, a widespread sense of boredom with the very idea of preaching. The second story, however, needs two names: my own, as a boy in the school chapel; and that of the then Archbishop of York, Donald Coggan, who was of course the preacher. His biblical learning, his great pastoral experience, and his warm human touch are evident here. I cannot imagine a preacher, young or old, experienced or novice, who could fail to be stimulated by this book into fresh thought, or, indeed, moved

to revise some of his or her current practice. In particular, this book sends us all back to the Bible to look at passage after passage with fresh eyes, not only for new insights into particular details, but for the theology of God's self-revelation through clear and courageous announcement of his word.

But this book is more than a helpful 'how-to-do-it'. It is an eloquent exposition of a fact all too often forgotten: that the preaching of the word stands alongside the gospel sacraments as one of the normal and vital ways in which the living God is active and at work in the lives of his people and the wider world. Preaching, we are reminded, is not supposed to be an exhibition of interesting ideas or clever arguments. It is meant to be an occasion when, so to speak, God *happens*: when that strange and yet familiar moment comes upon us, and we know we have been addressed, healed, confronted and kindled by the one who made us and loves us. This is a timely reminder for both preacher and listener alike.

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GEORGE WASHINGTON'S PRAYER

ALMIGHTY GOD, WE make
our earnest prayer that Thou
wilt keep the United States in
Thy holy protection; that Thou
wilt incline the hearts of the citi-
zens to cultivate a spirit of subor-
dination and obedience to gov-
ernment; to entertain a brotherly
affection and love for one another
and for their fellow citziens of the
United States at large. And final-
ly that Thou wilt most graciously
be pleased to dispose us all to do
justice, to love mercy, and to de-
mean ourselves with that charity,
humility and-pacific temper of
mind, which were the charac-
teristics of the Divine Author of
our blessed religion, and without
an humble imitation of whose ex-
ample in these things we can nev-
er hope to be a happy nation.
Grant our supplication, we be-
seech Thee, through Jesus Christ,
our Lord. Amen.

The above prayer is a paraphrase of
a portion of Washington's "Cir-
cular Letter" dated "Headquarters
Newburgh 8 June 1783." It was cast
into prayer form at an early date by
turning it into direct discourse.

—Saint Paul's Chapel of Trinity Church
in the City of New York

SUMMERTIME

I LOVE SUMMERTIME! Not because of the heat and humidity, and not necessarily because of any fabulous vacation plans. I love summertime because that's when I can finally clean up.

All the projects of the year are completed; all the choral music that has been sitting around waiting for months to be filed can finally be put away. The dust that has accumulated in the corners of my office—now the size of elephants, not bunnies—can be swept away, and all of the unpleasant memories of the past season recede in my memory, leaving room for the pleasant ones to surface.

I find that I need this season of relaxation. It's not just a "desirable" element in my life; it's absolutely essential. Time, and extended time, not just a "day off," is a requirement for repair and rejuvenation, for restoration and resuscitation. How unlike me to take the afternoon off and sit in the Boston Common with my book or just watch humanity pass by! How wasteful it seems in any other season to take two hours from my day to go to the gym! Yet ...

It seems that it is just in those stolen moments that my mind clears enough for the creative energies to bubble up, and out comes

a new choral setting of a Psalm, a fresh idea for programming for next season, a decorating idea for my home. It is just in that time when friendships and relationships become strengthened or renewed. It is just in that time when peace seems to return and energies flow in surprising ways.



Sabbath time. Now there's a concept! Ordained and approved by God! Time set aside regularly for R&R, not just for the body but for the soul. It's not an accident that my summer musings often lead to creative energy, for it is when I let God in; that God can speak to me, and through me. It is God's time and as the title of Bach's Cantata No. 106 tells us, *Gottes Zeit ist die allerbeste Zeit*—God's time is the best time!

Mark T. Engelhardt, organist and director of music at the Cathedral Church of St. Paul in Boston, in The Episcopal Times

ARTICLE XXVIII

Of the Lord's Supper.

THE SUPPER of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.


—*The Book of Common Prayer*



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— Simon Barrington-Ward,
Bishop of Coventry


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 **A Pilgrimage in Faith: An Introduction to the Episcopal Church,** Franklin C. Ferguson, Rector of Emmanuel Church, Athens,

Georgia, and a noted composer of music for use with the liturgy.


An interesting, informative handbook for the inquirer. In it the author covers the history of the Church, its liturgy, the significance of the Creeds, the contents and use of the Prayer Book, the use and emphases of biblical material, the Sacraments, and much more relevant information essential for the newcomer and the old-timer as well. **Item M002** (softbound, 135 pp, notes, bibliography) **\$10, postpaid**

 **Possessed by God: A New Testament Theology of Sanctification and Holiness,** David Peterson, who lectures in New Testament at Moore Theological College in Sydney, Australia.


In this inaugural volume of Eerdmans' "New Studies in Biblical Theology" series, Peterson challenges the common assumption that the New Testament views sanctification as primarily a process. He argues instead that its emphasis falls upon sanctification as a definitive event, "God's way of taking possession of us in Christ, setting us apart to belong to Him and to fulfill His purpose for us." Simply to identify sanctification with growth in holiness, Peterson contends, obscures the emphasis and balance of New

Testament teaching and creates unrealistic expectations.


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 **Summon Spirit's Cry: A Collection of Poems**, Mary Francis, PPC. "The poems of Mother Mary Francis arise – blossom would be a better word – in that region where our human experience finds itself challenged by the Faith. A sharp consciousness of the Liturgy, the religious life, and of the great mysteries of the Faith suffuses these utterances. One is awakened by the demanding syntax, the fresh vocabulary, and the curious focus on everything from a turtle's eye to a PhD examination to the Stations of the Cross). A book to be kept near one's Bible." – Thomas Howard

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 **A Time to Be Born**, Bonnie Shullenberger; foreword by Stanley Hauerwas. "This book is about abortion—or better, it is about the abortion that Bonnie Shullenberger did not have. It is also a story of the life Bonnie Shullenberger has led that makes her decision not to have an abortion intelligible. ... Her honesty is a gift she gives to us in the hope that her story may help us live more decent and faithful lives."—Stanley Hauerwas

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 **Transformed by Love: The Way of Mary Magdalene**, Margaret Magdalen, CSMV. This book calls us to

grow through love and to celebrate relationships, especially our relationship with the risen Jesus.

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 **Understanding New Religious Movements**, John A. Saliba, professor of religious studies at the University of Detroit Mercy. He recently took part in a three-year study of new religious movements conducted for the Vatican by the International Federation of Catholic Universities.

From Jonestown to Waco, from the Moonies to Scientology, new religious movements – or cults as they are often and pejoratively called – are constantly in the news. Few books from a Christian background are anything but hostile to the vast expansion of these new ways of expressing religious sentiment. *Understanding New Religious Movements* is different. Saliba, who has been writing on new religious movements since 1976, here offers a dispassionate, balanced analysis of new religions.

After opening with a broad overview of the new religious movements in contemporary Western culture and critically examining the various definitions and generalized features commonly applied to such movements, the author surveys a few select religious movements that have appeared throughout the history of the West—Gnosticism, the Cathars, the Flagellants, the Ranters, the Shabbatean movement, Transcendental Meditation, Scientology, and the Unification Church. Finally, Saliba offers principles and practical sugges-


tions to psychiatrists, psychologists, and counselors who may be called on to advise cult and ex-cult members and their families.

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 **What Is Contemplation?**, Thomas Merton. "The only way to find out anything about the joys of contemplation is by experience," writes Merton. "We must taste and see that the Lord is sweet."

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 **Witness to the World**, John Meyendorff. This book reflects Meyendorff's fundamental convictions concerning the mission of the Orthodox in the contemporary world. They deal with Orthodox participation in ecumenical dialogue; the Church's responsibilities in education and mission; and developments in Russia where millions remain faithful to the Church.

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Our front cover ...

THE CHURCH OF THE HOLY SPIRIT

THE CHURCH of the Holy Spirit, on the campus of Kenyon College in Gambier, Ohio, stands as an unusual and compelling exemplification—in native materials of olive-brown Freestone, blue and green slate, dark oak, and yellow pine—of the Evangelical movement in the American Episcopal church in the 19th century. This movement was championed by Charles Pettit McIlvaine, second Bishop of Ohio and one of the great figures in the history of the Anglican Communion. Evangelical Anglicanism has, until recent years, been all but forgotten, but it was and is of especial relevance to the season of Pentecost, with its annual invitation to remember the enabling power of the Holy Spirit in illuminating God's Word.

The Church of the Holy Spirit was substantially the gift of the Church of the Ascension in New York City to its former rector, Gregory T. Bedell, who left to come to Gambier in 1859 as Dean of the Bexley Hall seminary. Gambier was the seat of the Diocese; Bedell soon became assistant Bishop, and his former parish gifted him with \$32,000 to construct a new church. Gordon W. Lloyd was the

architect, an Englishman who designed a number of other Episcopal churches in this trans-Allegheny area, including Trinity in Pittsburgh, St. John's and Christ Church in Detroit, and St. Andrew's in Ann Arbor. The cornerstone was laid in June of 1869, and, under the close and defining interest of Bishop Bedell and his wife, the church was built to its completion in 1871, when it was consecrated on Ascension Day.

In 1871 *The Standard of the Cross* described it as "purely Old English in style"—more accurately, it is an example of the Gothic Revival style—"built in the form of a Latin cross, with gothic arches, an apse chancel and a tower of remarkable massiveness and grace." The cruciform shape is dramatically apparent: the nave is 95 feet long and 30 feet wide, and the two transepts are 25 feet square.

But what most surprises visitors (and discomfits preachers) is the arrangement of the pews. They stand at right angles to the chancel, and face each other across the central aisle—there are sections of pews in the two transepts from which the Communion Table cannot be seen at all. The impetus for this is generally credited to Lloyd's personal familiarity with "English College Chapels," or to a vague intention to commemorate the

Britons, including Lord Kenyon, Lord Bexley, Lady Rosse, and Admiral Lord Gambier, who gave the funds whereby the College and Seminary had been established. But a more profound reason surely lies in the Evangelical tradition of Bishop McIlvaine, to which Bishop Bedell—who would succeed McIlvaine as the third Bishop of Ohio—was dedicated.

Charles McIlvaine himself had succeeded Philander Chase as Bishop of Ohio in 1832. McIlvaine's Evangelicalism opposed the sacramental, ritualistic traditions of the "High Church" party of Bishop Hobart and the eastern Episcopal establishment, and emphasized that salvation could come only to those "who have truly embraced the gospel, have been born from above—have been the subjects of a radical and thorough change of heart." Yet at the same time, McIlvaine's movement also opposed the radical Protestantism promoted by Charles Finney and embodied in the frenzied, revival-meeting tradition of the frontier. In genuine, heart-transforming worship, McIlvaine preached, "all things should be done decently and in order," and should be marked by "quietness and soberness."

At its zenith in the 1840s and 1850s the Evangelical party enlist-

ed almost half of the American House of Bishops, and about a third of the clergy. A brilliant preacher and a prolific author, McIlvaine wrote the Anglican church's single most important rebuttal to the Oxford movement, *Oxford Divinity Compared with That of the Romish and Anglican Churches*, which was published throughout the world-wide Anglican Communion. He died in Italy in 1873, and as his body passed through England on its journey home, it rested for four days in Westminster Abbey, after which the Dean read the service for the Dead, and psalms and hymns were sung by the great choir. The central window in the Church of the Holy Spirit bears his name, and the Church building witnesses his particular kind of Episcopalianism with dramatic and minute fidelity.

The purposeful intention of its interior design is implicit in *The Standard's* 1871 description of the "chancel arrangements." They are "those of the old Basilicas in the age preceding the novelties of worship and heresies of doctrine introduced by the Church of Rome. The Bishop's chair is in the rear of the center of the apse, with the clergy seats on either side and the chancel in front; and with a good, honest, solid Communion Table standing before him which leaves

him no excuse for turning his back on the congregation.

In 1846, Bishop McIlvaine had in fact refused to consecrate the new St. Paul's Church in Columbus because instead of such "a good, honest Table," it had an "altar"—a closed box—"as if," McIlvaine said, "some sacred mysteries were concealed therein." But the Word of God, McIlvaine's Evangelism emphasized, is openly accessible to all.

The Gospel-side pulpit was added in 1902. Old photographs show that the oaken, eagle-shaped Epistle-side lectern was initially furnished to serve as a "Bible Stand and pulpit," and it stood immediately in the center of the steps up to the Chancel rail, with the bare altar behind it and the baptismal font directly below.

Thus God's Word, open to all, stood at the literal center of the building, and the rector stood amidst his fellows as a man among men, bearing not some mystical mediating power, but sober personal witness to the truth of that Word.

The original windows in the Church date from "a period when stained glass art was at a low ebb" (and, by one account, were purchased only from Ohio artisans), and are aesthetically unhappy. Yet each of five in the apse illuminates

some manifestation of the Holy Spirit. The central window shows the Dove brooding upon a Chaos of murky browns and greens: in the left-most first window a Moses with a distractingly muscular forearm is bringing the ten commandments, and opposite, St. John stands in the fifth window, writing the words of the Apostles' Creed. In the second window the Holy Spirit hovers above Christ's baptism, and in the fourth, Pentecostal tongues of flames—thought to be ears of corn by generations of Gambier children—flare above the heads of human figures.

In 1874, an article in a Cleveland newspaper said that "the assertion is not extravagant that declares" the Church of the Holy Spirit "to be the most beautiful church in this country." You can test this for yourself.

Its walls are stained with age and its fabrics worn with use, but nevertheless—and not so much despite but because of these very things—it is suffused with light and with history, and will still strike you as a place where prayer has been, and yet remains, valid.

—Professor Perry Lentz
Kenyon College



MINISTERS NEED MINISTRY, TOO

WHO MINISTERS to the minister at the church where you worship?

This vital question takes on a special urgency when we consider how challenging a vocation ministry really is. Consider a few statistics from a recent Scripps-Howard national religion column:

- Each month, 1,300 U.S. pastors are fired or forced to resign.
- Nearly 30 percent of ministers have been terminated at least once.
- In a decade from now, 40 percent of today's pastors will be in another line of work.
- Seventy percent say they have no close friends.

And the numbers don't improve at home. The divorce rate for U.S. pastors is up at least 65 percent in 25 years. Eighty percent say their work has a negative impact at home. One in three goes even further, saying the pastorate has been a "hazard" to their families.

These numbers point to a very critical situation: what can be done? As is often the case, the responsibility lies both with churches and with ministers.

Churches can and should find helpful ways to support a minister and his or her family. One very

basic place to start is to give positive feedback. You would be amazed at how much ministry occurs without a thank you card or a that-meant-a-great-deal-to-me phone call. Mark Twain once said he could go for two months on one good compliment, and we all know what he meant.

Another help is a strong lay leadership team which gives a minister the kind of study time, prayer time, rest time, and continuing education time we need. Sabbaticals after a given period of service are also a helpful idea.

Every church needs its minister to be in a small group where he can be told the truth about himself. Ask yourself: if your minister were involved in potentially dangerous behavior right now, who would know, at least, the symptoms of his or her disease? Many churches say after the fact: we did not know, we had no idea, etc. One of the crucial ways to avoid this is to ensure there is a community where the minister can know and be known.

Only this kind of mutual caring will enable the church and its minister to function in a proper way.

—The Rev. Dr. Kendall S. Harmon
serves as Senior Associate Rector
and Theologian in Residence at
St. Paul's Church in Summerville,
South Carolina

FEAST OF HOPE

PEOPLE CANNOT LIVE productively without hope. Lloyd Ogilvie, in one of his books, recalls an article he read in *Saturday Review* pointing to the significance of hope for all forms of life in an experiment with rats done by Dr. Kurt Rickner at John Hopkins University. He demonstrated that by firmly holding one rat so that it could not escape no matter how hard it struggled, that the rat would finally give up. If the rat was then thrown into a tank of warm water, it would sink and not swim. It had learned, so to speak, to give up, because there was no point in struggling. However, by throwing another rat into the water—one that didn't "know" its situation was hopeless and that it was therefore helpless, this rat would swim to safety.

Hope is the magician's wand which instantly transforms a situation of despair to one of possibility without altering any of the facts. I remember several years ago in the midst of the energy shortage, the depression which had fallen like a pall on the business community in Austin and being encouraged when I heard a highly optimistic presentation by a professor from the University of Texas. Without minimizing the gravity of the dire situation, he cogently explained

certain realistic energy alternatives, allayed fears based on uninformed sources, and generated a hope that all was not lost. A spectacular wave of optimism moved across the room, altering the atmosphere by electrifying it with a sense of hopefulness.

For Christians, Pentecost is the Feast of Hope. It reminds us of the Resurrection of Jesus Christ and the power that it gives to live life with the assurance "that the best is yet to be." It is as Evelyn Underhill wrote two months before her death, "Easter and Pentecost complete the Christian mystery by showing us first our Lord Himself and then His chosen Apostles possessed of a new power—the power of the Spirit which changed every situation in which they were placed. That supernatural power is still the inheritance of every Christian, and our idea of Christianity is distorted and incomplete unless we rely on it."

For us, it is like the actress who was asked by a reporter if she were afraid during the filming of a rather dangerous scene in a movie. She said, "No, not at all! I've read the script and I know the ending!" As Christians, so have we. We've read the script; we know the ending.

—The Rev. Laurens A. Hall, Rector
Church of St. John the Divine,
Houston

WHY A HOME PARISH?

MANY READERS HAVE inquired about the connection between *The Anglican Digest* and its home parish, the Cathedral Church of the Advent in Birmingham, Alabama. "What about HILLSPEAK?" they ask. "Is Eureka Springs still in the mix?" The answer is that all operations of SPEAK, Inc. (The Episcopal Book Club, *The Anglican Digest*, Operation Passalong, The Anglican Bookstore, and the Howard Lane Foland Library) remain as always

in the Big Red Barn at Hillspeak in the Arkansas Ozarks. Only the *editorial* function is related to the home parish in Birmingham.

Why do we believe this relationship is a needed and healthy one? Simply because the content and ministry of TAD must be developed in the context of a parish community! There the true life and spirit of daily faith can infuse it with vigor and reality, and, in turn, be reflected in its pages. Connection—not isolation—is the key factor in TAD's work for the Church.

And what a parish! The Cathedral Church of the Advent carries



an impressive set of statistics: 3,336 members, 1,066 enrolled in Sunday School classes, vital ministries in youth work, fellowship and parish life, evangelism and renewal, world mission and community outreach, pastoral care, preaching and teaching, liturgy and music. All of this work carried on by its members and a staff of 34, of whom 7 are ordained. In addition, the Cathedral is home to the 325-student Advent Episcopal Day School and the lively work of

the Episcopal Book Store and related ministries. Undergirding all of this is a strong and central commitment to the worship of God in the finest tradition of Anglicanism, and the continuing proclamation of the saving grace of God.

Day out and day in, week in and week out, the Advent's ministry extends not only to Birmingham and the Diocese of Alabama, but now, through *The Anglican Digest*, to the Anglican Communion.

—Editor

Grant us Thy peace throughout our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace.

—John Ellerton, Canon, 1826–1893

Editor's Note: Our usual departments, *And in All Places*, *By Will and Deed*, etc. will resume with the next issue of TAD.

VISIT THE ANGLICAN DIGEST
BOOTH AT
GENERAL CONVENTION
JULY 16–25
IN PHILADELPHIA

AN HOMILY

*Concerning the Coming Down
of the Holy Ghost,
and the Manifold Gifts of the Same.*

For Whitsunday.

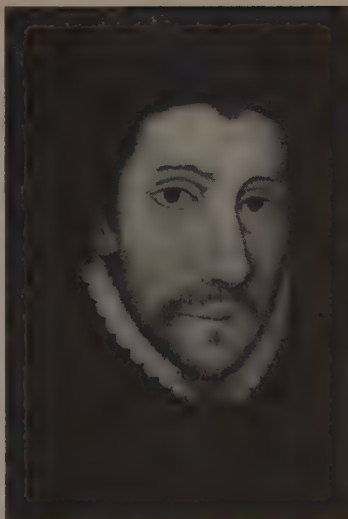
BEFORE WE COME to the declaration of the great and manifold gifts of the Holy Ghost, wherewith the church of God hath been evermore replenished; it shall first be needful briefly to expound unto you, whereof this feast of Pentecost, or Whitsuntide, had its first beginning. You shall therefore understand, that the feast of Pentecost was always kept a great and solemn feast among the Jews, wherein they did celebrate the memorial of their deliverance out of Egypt, and also the memorial of the publishing of the Law, which was given unto them in the mount Sinai upon that day.

Now, as this was given in commandment to the Jews in the Old Law, so did our Saviour Christ, as it were, confirm the same in the time of the Gospel; ordaining, after a sort, a new Pentecost for his Disciples; namely, when he sent down the Holy Ghost visibly in form of cloven tongues like fire, and gave them power to speak in such sort, that every one might hear them, and also understand them in his own language. Which

miracle, that it might be had in perpetual remembrance, the Church hath thought good to solemnize and keep holy this day, commonly called Whitsunday.

And here is to be noted, that, as the Law was given to the Jews in the mount Sinai, so was the preaching of the Gospel, through the mighty power of the Holy Ghost, given to the Apostles in the mount Sion, the fiftieth day after Easter. And hereof this feast hath his name, to be called Pentecost, even of the number of the days. For, as St. Luke writeth in the Acts of the Apostles, when fifty days were come to an end, the Disciples being altogether with one accord in one place, the Holy Ghost came suddenly among them, and sate upon each of them, like as it had been cloven tongues of fire. Which thing was undoubtedly done, to teach the Apostles, and all other men, that it is he which giveth eloquence and utterance in preaching the Gospel; that it is he which openeth the mouth to declare the mighty works of God; that it is he which engendereth a burning zeal towards God's word; and giveth all men a tongue, yea, a fiery tongue; so that they may boldly and cheerfully profess the truth in the face of the whole world. The Prophet David crieth to have this gift, saying,

Open thou my lips, O lord, and my mouth shall shew forth thy praise. For our Saviour Christ also in the Gospel saith to his Disciples, It is not you that speak, but the Spirit of your Father which is within you. All which testimonies of Holy Scripture do sufficiently declare, that the mystery in the tongues be-tokeneth the preaching of the Gospel, and the open confession of the Christian faith, in all them that are possessed with the Holy Ghost. So that, if any man be a dumb Christian—not professing his faith openly, but cloaking and colouring himself for fear of danger in time to come—he giveth men occasion, justly, and with good conscience, to doubt lest he have not the grace of the Holy Ghost within him, because he is tonguetied and doth not speak.



*John Jewel, Bishop of Salisbury
1560–1571*

FOR TRUSTFULNESS

O MOST LOVING FATHER, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord.

William Bright, 1824–1901

EPISCOPAL MISSIONS

BEFORE THE REVOLUTIONARY WAR the Church of England saw the colonies as their mission field. Many of the Episcopal churches on the East Coast were started by the Society for the Propagation of the Gospel in Foreign Parts. After the Revolutionary War, many church members loyal to the crown left for England, Canada, and the West Indies, and the Episcopal Church had to develop its own priests and lay leaders.

In the early 1800s the Church Missionary Society sent money to the Episcopal Church to encourage it to start a missionary society. The Church was at a low ebb and needed the money for all its work. So in 1820 our Church's official name became the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA (the full title it still has today). All Episcopalians were automatically members of the Missionary Society.

Early Expansion

The first mission effort was to plant the church as people moved west. Missionary bishops were easily incorporated into the church because of the above title. One of the first was Leonidas Polk, a grad-

uate of West Point who attended Virginia Seminary to the dismay of his military family and was ordained in 1830. He had an adventurous ministry traveling the Southwest with all its hazards and became the first Episcopal Bishop there in 1838.

The church expanded throughout the West with the zeal of faithful men such as William Kip in California, Bishop Rowe in Alaska, and Bishop Hare among the Dakota Indians. Each biography is a wonderful witness for the church and the expansion of Christ's Kingdom.

A handful of people worked outside the USA, supported by Sunday school pennies, Epiphany Sunday offerings, and small sums the church contributed.

The Rev. Channing Moore Williams was one of the first Protestant missionaries to arrive in Japan in 1859 when it opened. He became the Bishop of China and Japan in 1866.

There were a few Episcopal missionaries in China in the mid 1800s. Bishop Schereschewsky, one of the early ones, translated the Bible into a Chinese dialect, finishing typing it with one finger due to paralysis of his hands.

Mission Enthusiasm
Between 1900 to 1925 many

missionaries flooded into China, including Charles Long, former director of Forward Movement Publications.

Sunday school lessons and articles in the official magazine of the Episcopal Church, *The Spirit of Mission*, presented information about missionary work in Liberia, the Philippines, Haiti, Brazil and Alaska. Money from the mite boxes went to Liberia one year, the mission that was begun in 1830 by the freed African slave, James Thompson. The next year another mission was publicized along with pictures and ways to help.

Decline in Missionaries

Many local parishes remained interested in missions until the late 1950s. There were around 500 appointed Episcopal missionaries in the field. The church began to focus on social issues in the U.S. There was a trend to cut down on missionaries. Overseas churches were encouraged to develop indigenous leadership and evangelists. Bishop Gordon of Alaska saw the need to prepare Alaska natives for leadership. With the help of the Rev. Walter Hannum, Archdeacon of Northern Alaska, David Salmon was ordained the first Athabaskan Indian priest in Alaska.

The whole Anglican Communion began to work as Partners in Mission. Bishops of overseas churches had a say in choosing and directing missionaries. There were fewer long term appointed missionaries, less than 50 in 1994, including the Volunteers for Mission, who raise their own support to go for one to three years.

Voluntary Societies

Voluntary mission societies in the Episcopal Church began again with the Episcopal Church Missionary Community in 1974 to help renew interest in mission and provide much needed training. This was followed by the South American Missionary Society in 1976 and Episcopal World Mission in 1982.

In 1993 the Rev. Tad deBordenave began Anglican Frontier Missions, helping our church again do pioneer missions among 25 of the world's 11,000 people groups which have never heard the Gospel and have no access to the Gospel. This is a great tribute to deBordenave's great-great-great uncle, Bishop Channing Moore Williams, the pioneer Episcopal missionary to Japan.

—*Louise Hannum in Reach Out, Ambridge, Pennsylvania*

BREAKING THE PAGAN SILENCE

ONCE UPON A TIME, a Rector, a Verger, and a Sexton stood in the Narthex. They were concerned that the Sacristan had not put the oblations on the credence, that the Deacon's dalmatic was missing, and that the thurible was misplaced. Moreover, they had just learned that the piscina was running a little sluggishly, and they worried what the problem could be.

In order to understand the above paragraph, one has to have a certain familiarity with the strange vocabulary of the Church. One of the wise teachers in the Day School remarked that the difference between our church and hers is that we have a room marked "Sexton's Workshop." In her church, the same door is marked, "Janitor's Closet." The gentle comparison serves well. But it is a more serious matter than just the eccentricities of our ecclesiastical nomenclature. It can be at the heart of what is going on in the Church itself.

William Willimon is the Dean of the Chapel at Duke University. He recently spoke to a group of preachers (I use the word specifically) invited to a forum sponsored

by the *Washington Times*. These were preachers whose sermons had been printed in the *Times* in their weekly feature on Mondays. He spoke of using the language of Christianity, with its vocabulary of words such as redemption, atonement, sanctification; I would add, resurrection. Then he cautioned this company of preachers, "I want to argue that the public may have trouble understanding you when you preach, not because what you're dealing with is primitive and pre-scientific and pre-Enlightenment and all—it is all of that. But because what you are saying is true. And we live in a culture of deceit and lies. The difficulty is that you are speaking about God in a world that has told me from birth that 'I am God', that there is no greater arbiter of judgment than my own desires." Dr. Willimon concluded, "You have to sit through the vocabulary. You have to get moved. You have to bend your life toward this in a way that is not natural. So, I prefer now to speak more in terms of collision than communication ..."

He is correct. Taken out of the context of the faith community, the Gospel will not make sense. On the Day of Pentecost, St. Luke records the response to that great initial proclamation of Good News by the Spirit-filled apostles

(Acts 2:12): *All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine."* It is the task of the Church to convert our hearers, to take these great words and, as William Willimon says, to bend our life, our thoughts, our hearts, toward these truths. This is what St. Peter did in the remarkable sermon on the Day of Pentecost, as he sought to convert his hearers, drawing without apology upon the sacred vocabulary of Israel's faith.

When we collide with the Good News of the Gospel, things will never be the same. That is called

conversion, and it is one of the goals of the Christian life. It does not lie in making sense in our terms of what God has done in Christ, but of hearing that Good News afresh, and of being changed by the power of the Holy Spirit. This is one of the purposes of preaching. It is also the reason the vocabulary of the faith is so important. The world does not have a means to speak of resurrection. In that secular and pagan silence we rejoice.

—The Rev. William M. Shand
St. Francis' Church,
Potomac, Maryland

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THE ANGLICAN DIGEST

OLDEST LIBRARY

ON THE GROUNDS of Lambeth Palace, the London home and centre of operations for the Archbishop of Canterbury, sits a magnificent library. Its foundations stem from the vision of Archbishop Richard Bancroft in 1610. The buildings, in their own right, have a story and life that grows and blossoms with history itself.

It is a respite from the noise and clamour of Westminster just outside its doors and across the Thames. It houses some of the most important records of the Church of England as well as some of the most revered 'holy books' associated with English Christianity.

The work of the library is alive today with new acquisitions making their ways to its shelves, especially through the work of the Friends of Lambeth Palace Library. According to Dr. Richard Palmer, librarian, these new acquisitions in the past three years "have included an English book of hours of the 13th century (one of the oldest books of hours in existence), an array of printed books from the era of the English Reformation, sermons and other manuscript works of the preacher Lancelot Andrewes (1555–1626),

and a remarkable series of letters of Archbishop William Sancroft (1617–1693). More modern acquisitions have included over 300 volumes of the Book of Common Prayer, translated into languages from Alur to Zulu, which are a remarkable reflection of the breadth of the Anglican Communion."

During the Second World War the 13th century crypt of Lambeth Palace Chapel gave protection to Archbishops Lang and Temple,



Dr. Palmer

with their families and staff, as an air-raid shelter. Much of the Palace was severely damaged by bombing, and in 1941 over 10,000 books in the Library were damaged or destroyed when an incendiary bomb fell on the Great Hall.

"It fell to Archbishop Geoffrey Fisher at the end of the war to carry through the task of restoration. It was his energy and determination which set the Library on its feet once again, with the Li-

brary's Great Hall restored for use as the venue for the Lambeth Conference of 1958. A bust of Archbishop Fisher by Epstein remains in the Hall to recall his achievement."

On the size of the collection, in his visit in 1698, Tsar Peter the Great declared that he had never imagined that there were so many books in all the world.

—*Anglican World*

GOD REIGNS

IT SEEMS THAT DURING the Second World War the French Underground had the opportunity when things looked particularly grim to send a brief message by telegraph to supporters in England. After much thought they wired the two words, "God reigns!" The message, however, was garbled in transit, and the English received it as "God resigns!" They wired back, "Regret decision. British policy remains the same."

—*The Rev. Emmet Gribbin, Northport, Alabama*



A GATHERING OF HOMILIES

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SUMMONED BY BELLS



THE USE OF BELLS in Christian worship goes back at least to the Middle Ages. Bells were used first to summon far-flung worshippers from home or from the fields to Church; or, if they could not be present, to at least give workers a chance to pause for a moment of prayer. Later, bells were rung to call the congregation's attention to specific parts of the service, to arouse their devotion and prayer. At first, bells fixed in the church tower were employed for these uses; later, other bells (sometimes held by hand) were used during the Eucharist.

The use of bells in worship survived in our Anglican tradition; in the present Prayer book of The Church of England, the local curate of each parish is required at the times of Morning and Evening Prayer, to "cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him". Bells were also rung at the time of funerals. The ringing of the church bell, at all times, was an audible reminder of the central act in the community's life: the daily sacrifice of prayer and praise. In England, "change ringing" on the church bells re-

mains a unique and elsewhere almost unknown form of community religious expression.

Bells give voice to the reality of God. Perhaps because different bells have different tones, or "voices", bells are felt to have personalities almost like human beings. Their consecration for use was traditionally reserved to the Bishop, and each was sprinkled with holy water and given a name in a way very reminiscent of the baptismal liturgy. A "peal" of bells would bring together the different living "voices" in unified praise of God, much like a choir.

A teacher of mine at the General Seminary once reminded us in a sermon that for many people in our neighborhood of Chelsea, the hearing of the school's peal of bells was the only reminder of the existence of God, and the only acknowledged presence of God in their lives. At Christ Church, the bells are an audible reminder of the presence of God in our midst, part of our public witness that the living People of God are present and worshipping here.

—The Rev. John Bauerschmidt
Christ Church, Albermarle,
North Carolina



Peace be with you.
As the Father has sent me, so I send you ...
Receive the Holy Spirit. (St. John 21, 22)

Come O Holy Spirit, Come,
Come as Holy Fire and burn in us.
Come as Holy Wind and cleanse us.
Come as Holy Light and lead us.
Come as Holy Truth and teach us.
Come as Holy Forgiveness and free us.
Come as Holy Love and enfold us.
Come as Holy Power and enable us.
Come as Holy Life and dwell in us.
Convict us, convert us, and consecrate us
Until we are Holy Thine for Thy using.
in Jesus Name. Amen.

*Anonymous—4th Century
via Mother Catherine Grace, All Saints' Convent
in The Comfortable Word, Vienna, Virginia*

*How Jesus got invited to
His birthday party . . .*

ENGLAND AND THE MILLENNIUM

ENGLAND, PERHAPS MORE than any other country in the world, is giving the millennium an extremely high profile. Is the source of this energy the Church? In an interview for TAD readers, the Rt. Rev. Gavin Reid, Bishop of Maidstone (Suffragan of Canterbury) and Chairman of the Church of England's Millennium Commission, gave this telling account.

In 1993 the English National Lottery was established. Programmed into that act was a resolution: 20% of profits would be used to create projects marking the millennium.

The prevailing-Government view? The event is of only secular interest, marking the change of a century.

The windfall bonanza was to be given as matching grants to proposals which would benefit British society: a much needed modern stadium in Scotland, hundreds of new and renovated village halls in England to provide places for community events, etc, etc.

At this juncture the Church engaged the Government. The year 2000, said the Church of England, is based on the Gregorian calendar adopted by the Church Synod of

Whitby (A.D. 664) and is a specifically Christian reminder that, through all of these years, England's fortunes have been tied to the Christian faith and the Christian Church.

On behalf of the Archbishop of Canterbury, Bishop Reid met with the Prime Minister and the Government Commissioner. Dialogue began. The first obstacle was fear of the marginalization of the 6% of the population which adhere to a non-Christian religion. The leaders of the Jewish, Muslim, Hindu, and Sikh faiths were consulted. To the amazement of the Government, these leaders spoke with united voice in affirming the millennium as a uniquely Christian observance. It was clear that *they* understood religious festivals even if the Establishment did not!

One Sikh leader further suggested on B.B.C. radio that England would be better served if, rather than building a proposed millennium Ferris wheel on the banks of the Thames, a statue of Jesus Christ would be raised on the spot.

These non-Christians also stated that if the nation wanted spiritual renewal, the renewal had to be led by the Christian Church. Their suggestion? "Don't play soft on the distinctions!" So, by this circuitous route, the Government's now clearly-stated position is that the Millennium is a Christ-

ian festival *and* a moment in history in which all may share.

The second obstacle has been money (1 Timothy 6:10). But not the lack of it. 20% of a £20 million weekly draw is no widow's mite. The difficulty is that the Churches (with the interesting exception of the Roman Catholic Church) consider the source of these funds to be tainted. The Church of England flatly refuses to accept any of these monies for the mission of the Church. And, in true Anglican fashion, freely allows their use for purposes of restoration of historic Church structures.

Exciting proposals for the Millennium itself abound. From a nation-wide church bell-ringing at mid-day January 1, 2000, to nationally televised church services, to a "Year of Jubilee" with the Government granting a one-time remission of unpayable debts to Third World countries crippled by Western credit, to a focus on family relationships in England ... we could go on and on.

Low Sunday of this year marked the beginning of the beginning. On that day (1,000 days before the Millennium) Anglican churches across Britain held special services to mark the start of the celebration of the approach of the Third Millennium of Christian Faith in the Land of Hope and Glory.

—The Editor

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1st & 3rd Sundays
Morning Prayer
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I WILL NOT LEAVE YOU COMFORTLESS

St. John 14:15-18

LINUS IS BUILDING castles in the sand. He tells Charlie Brown: "Working with your hands is good therapy . . . It takes your mind off your troubles . . . Whenever I feel depressed I build sand castles . . . I've been feeling pretty depressed lately!" Behind him we see a dozen or so sand castles.

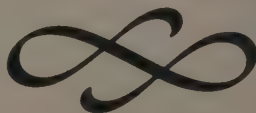
Jesus promised his disciples, "I will not leave you comfortless." (King James Version) Have you ever felt comfortless? The Revised Standard translation uses the term "desolate." Have you ever experienced desolation? For some this is no joking matter. Depression is the most prevalent and the least treated serious illness in America today. Possible signs:

- Changes in appetite
- Shifts in sleeping patterns
- Lack of energy
- Agitation or increased activity
- Loss of interest in daily activities and decreased sex drive
- Inability to concentrate
- Feelings of sadness, hopelessness, worthlessness, guilt or self-reproach
- Thoughts of suicide.

If you or someone you know has at least four of these symptoms and they have lasted for at least two weeks, professional help probably should be sought.

Fortunately, most of us are not troubled enough to need professional help. We are glad, however, that Christ has promised that He will not leave us comfortless. There are times when all of us need to be comforted, and we will be if we will just be genuinely, honestly open to the ministration of the Holy Spirit. He is the Comforter!

—The Rev. John F. Riggs, Jr.
Church of the Resurrection
Austin, Texas



Reading Pew, Langley Chapel. Salop. 17th Century

***"Let the children come to me;
do not stop them; for it is
to such as these that the
kingdom of God belongs."***

Mark 10:14

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Lives Change Here

NORTHERN LIGHTS

"MAIDEN NAME?" I enquired of my eighty-two year old baptismal candidate. "Heap", she replied in her broad Lancashire accent, adding helpfully "like Uriah". The baptismal register of the tiny Nova Scotia country church dated from 1883 and was still only half full: the Church of St. Peter-St. John, Baddeck, had long clung to life in a sea of Presbyterians and Roman Catholics. I looked back at the register and hesitated: "Father's occupation?" "Mule Spinner," she replied without explanation. I presumed it had something to do with Victorian cotton mills. Hilda Harmer (*née* Heap) should have been baptized in 1906 but her rector's wife died a few days before the scheduled Sunday, and her baptism got postponed.

Small was certainly beautiful in this congregation, and Mrs. Harmer, who personally represented a seven percent increase in attendance, was a welcome and valued addition.

The parish had had a resident priest for a brief span in the last century but it had long been appended to various neighboring parishes. Nevertheless, the determination of the congregation to continue in the Anglican tradi-

tion has ensured its survival.

One spring Sunday I was celebrating communion facing the small altar with a twelve year old server kneeling beside me. Perhaps inspired by the Comfortable Words, "Come unto me all ye that labor and are heavy laden," a nest of wasps which had evidently taken up residence during the past week under the altar, began to crawl by the dozen up the frontal. My pious server was frozen in his place, eyes bulging, as the vespine legions crawled ever upward, inches from his nose. I saw what was happening in my peripheral vision but decided to keep going rather than disturbing the prayers of the oblivious congregation. I gingerly turned the page of the wasp-covered altar book, wincing in anticipation of a thorough stinging. But these wasps were sluggish, and were more interested in gaining territory than in engaging in battle. None took to flight.

At the end of the Prayer of Consecration a second phalanx began marching from under the altar to the communion rail. As I was administering the sacrament, I could see that they were making for the exposed and unsuspecting knees of the female communicants. "Take and eat this in remembrance that Christ died for thee," I said, deftly administering the bread while,

under my cassock, tap dancing on the insect vanguard. I felt vaguely sacrilegious but comforted myself with the thought that Jesus approved of hauling donkeys out of wells on the sabbath. That couldn't have been a pretty sight, either.

Nobody was stung, and after the service, as I shook hands at the door it was plain that the yellow peril had passed unnoticed. Except by Andrew Hanem, the perpetual warden, a rod-upright farmer of few words and sterling Christian character. "I see you had some company up there," he smiled.

When I went back the following week the wasps, dead and alive, were no more.



—The Rt. Rev. Anthony Burton
Bishop of Saskatchewan
is the Digest's Canadian
correspondent

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The Archbishop's Voice

IN 1972 MY SPIRITUAL LIFE was in a mess, to put it mildly. I was at that time teaching Christian theology at St. John's College, Nottingham, a leading evangelical college which trains men and women for ministry in the Church of England. Perhaps I had spent too long in theological education, I don't know, but whatever the reason I knew that my spiritual life was at a crisis point. My heart hadn't kept pace with my head. Sometimes when I was teaching New Testament theology, I found myself thinking: 'You hypocrite. You don't really believe this, do you?' But I was trapped: I had to go along with the show. I couldn't let the side down, I had to pretend all was well.

In myself I was fairly normal. I wasn't a psychiatric mess, a quivering bundle of nerves or anything like that. I was thirty-seven at the time, a normal balanced, healthy person with no personal experience of clinical or pathological depression. I was happily married to Eileen, a marvellous person, and we were blessed with four delightful children. But the experience of Christianity had somehow disap-

peared from my life. The great truths of evangelicalism had lost their fire and their power to convince. To all intents and purposes I was all right, but I knew that if God did not intervene soon my whole Christian existence was finished. It was that desperate.

To make matters worse I was faced with a growing number of young charismatics at college whose assurance, ebullience and Christ-filled lives mocked my impoverished spirit. Three chaps stood out in particular, Brian, John and Pat. When I contemptuously dismissed their theological basis for their doctrine of the Spirit, they would meet my arguments with love and smiles, as if to say 'you'll learn!'

I did learn in a most unexpected way. That year we went as a family to visit relatives in Ontario. While I was out in Canada I did a spot of preaching and teaching, all the while haunted by the same spiritual emptiness. One Sunday, I was invited to preach at Little Trinity Church, Toronto, and I was kindly given accommodation in a house nearby that was shared by a number of Christians. I noticed a book

on the bookshelf by an American writer, Robert Frost, entitled *Aglow with the Spirit*. 'The same kind of charismatic rubbish,' I thought as I skimmed through a few chapters—"two-stage" nonsense about receiving Jesus in conversion and then receiving the baptism of the Spirit later, ugh!" I tossed the book away in disgust, but as I did so I found myself asking, 'Hold on, it's easy to toss a book away, but what you can't dismiss is that man's joy and faith. Why are you so sure that you have nothing to learn? Perhaps God wants to meet me and fill me with his Spirit!'

It was a point I hadn't raised before, but the sheer poverty of my life contrasted with what I had just read about the quality of New Testament Christianity forced me to face up at long last to my crisis. I found myself on my knees saying: 'Lord, you know the mess I am in right now. And yet I owe you so much. I thank you that you met me years ago when I was a lad of seventeen. And I thank you that you called me into Christian ministry and empowered me for your service. But, Lord, I have become so busy in your service that I have lost you somehow. I have been so self-centered and interested in doing what I want that I have forced you out of my life. I cannot

live a hypocritical life any more. Unless you fill me again with your Spirit, I cannot go on!' Such was my prayer, and nothing dramatic happened—no thunderclaps, no wind, no fire; but it was 'Elijah-like' because God spoke to me in a still small voice. In the calmness of that Sunday evening there was an amazing quality of peace about the room. It may sound trite, but it was so true that in that peaceful atmosphere Christ came again into my longing life and claimed me as his own.

There was only one unusual thing: a distinct word came echoing into my mind over and over again: *Shamayim*, *Shamayim*! What did it mean? Later it was to dawn on me—of course! *Shamayim* is the Hebrew word for heaven. And that evening was a foretaste of heaven, a lovely knowledge that in a simple way I had encountered the Spirit in a real way and I was home again.

—The Most Rev. George L. Carey
 Archbishop of Canterbury in
 The Church in the Marketplace,
 Morehouse Publishers
 1-800-877-0012



THE STORY BEHIND THE HYMN

O Jesus, I Have Promised

SIR HARRY LAUDER'S famous song from the early 1900s, *Keep right on to the end of the road*, is still popular with older people today though I doubt if many of the younger generation have even heard of Sir Harry, let alone his songs! Thankfully, however, many of them have heard, and indeed frequently still sing, a hymn on the same theme—*O Jesus, I have promised*—a firm favourite of young and old alike. The hymn-writer's name was John Ernest Bode, son of William Bode, at that time (1816) head of the Foreign Department of the General Post Office. John grew up to be a notable scholar, and when Matthew Arnold was elected Professor of Poetry at Oxford in 1855 John Bode was only one vote behind him. As far as hymns go, however, only his fine *O Jesus, I have promised* has survived.

How it came to be written at all is very interesting. John had been ordained in 1841 and was Rector of Castle Camps in Cambridgeshire. His two sons and one daughter were all presented for Confirmation together in 1866 and John decided the occasion merited a special hymn, and so he wrote one! It

was published first as a leaflet by SPCK in 1868 and soon became popular everywhere, not only for Confirmation but as a general hymn of Christian discipleship. It is certainly very evocative as such:

O let me see thy footmarks,
And in them plant mine own;
My hope to follow duly
Is in thy strength alone:
O guide me, call me, draw me,
Uphold me to the end;
And then in heaven receive me,
My saviour and my Friend.

One of Bode's stanzas is now omitted and one wonders why!

O let me see thy features
The look that once could make
So many a true disciple
Leave all things for thy sake
The look that beamed on Peter
When he thy name denied,
The look that draws thy loved ones
Close to thy pierced side.

The Harry Lauder generation always sang John Bode's verses to a tune called 'Day of Rest' but nowadays there are several others.

—The Rev. Canon Peter Harvey in
Glory, Laud, and Honour;
an Episcopal Book Club selection
The Anglican Bookstore,
100 Skyline Dr., Eureka Springs, AR
72632, \$10 ppd.

Theses From Our Cathedral Door **A WORTHY RETORT?**

SEVENTY YEARS AGO a great, ec-centric, old Evangelical and very Protestant clergyman of the Church of England called Daniel Bartlett was being amicably chided by the then Archbishop of Canterbury. 'What does it feel like, Bartlett,' smiled the Great Dignitary, 'out there, right out there, on the extreme end?' 'No, Your Grace,' retorted Bartlett, flashing his impish, mouse-like smile, 'not at the extreme. I'm right at the heart, the very centre of Christianity.'*

The incident is extremely telling. It says as much about a certain Anglican self-understanding as it does about one man's "grace under fire." The Archbishop was thinking about the institution and its limits. Bartlett was concerned for the fire that makes it go. He was concerned for the glory of Christ.

It is easy to concede that our Church suffers from weak theology. We have rarely been strong in the area of systematics. You can see this as a curse or you can see this as a blessing. But it is a curse and a

menace when the Church suffers from a weak Christology. The union of all that is God and all that is human (save the kinks) in the one man Christ Jesus is what Bartlett meant by the 'very centre'. When Christology is weakened, our confidence falters. We simply have so little to offer by ourselves.

I don't know about you, but I wish nothing more for myself than to be counted a soldier of Christ to my life's end. Heaven forfend a bishop's epitaph, seen *really* and recently in the Cathedral of St. John in the Caribbees: "He had considerable gifts as an administrator"(!). How much better for all of us to confront the world's future, let alone the future tourists of the world, with the sentiment, "He was a soldier of Jesus Christ." Like Daniel Bartlett.

**The story is told by
Prebendary Michael Seward in his
book Evangelicals on the Move
(London & Oxford, 1987), page 91.*

Paul F. M. Zahl

—The Very Rev. Dr. Paul F.M. Zahl
Dean, Cathedral Church of the Advent
Birmingham, Alabama





HILLSPEAKING

WITH this issue of TAD, we introduce a new feature to its readers—a “Hillspeak Scoreboard.”

By its By-Laws, the Board of Trustees of SPEAK (see page 2) is charged with responsibility for “the direction and management of the business and affairs of SPEAK.” The Trustees meet annually and are kept apprised of “the business and affairs of SPEAK” between meetings through regular formal reports issued by the General Manager and occasional informal reports from the Trustees’ Warden. The Trustees, quite properly, are always interested in the bottom line (and, equally properly, in its being in the black).

However, the Trustees also like to have an understanding of the behind-the-scenes activities that

not only lead to that in-the-black bottom line but also carry forward the mandated programs of SPEAK as spelled out in its formal name: the **Society for Promoting and Encouraging the Arts and Knowledge** [of the Church]. Finding such matters of interest to themselves, the Trustees at their most recent annual meeting instructed the General Manager, the Trustees’ Warden, and the Editor of TAD to prepare a “scoreboard” of those activities so that TAD readers might share with them an idea of what does go on at Hillspeak.

So, beginning with this Pentecost issue, look for the semi-annual Hillspeak Scoreboard. You will be, we believe, interested and informed by the specifics of SPEAK’s activities.

—The Trustees’ Warden

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION (ECUSA), is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church has received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: The Franciscan Order of the Divine Compassion (ECUSA), 652 So Harvard St., Hemet, California, 92543.



QUESTION: What goes on in Hillspeak's Twin Barns?

ANSWER: In the past twelve months . . .



9,238 "books-at-the-seasons" have been distributed to EPISCOPAL BOOK CLUB members.



749,949 copies of THE ANGLICAN DIGEST have been mailed around the globe.



5,821 books have been sent by OPERATION PASS ALONG to requesters (83,973 since it began, including to 3rd World countries, seamen's missions, and prisons).



214 books have been classified and added to the HOWARD LANE FOLAND LIBRARY (the Library now has 7,133 volumes).

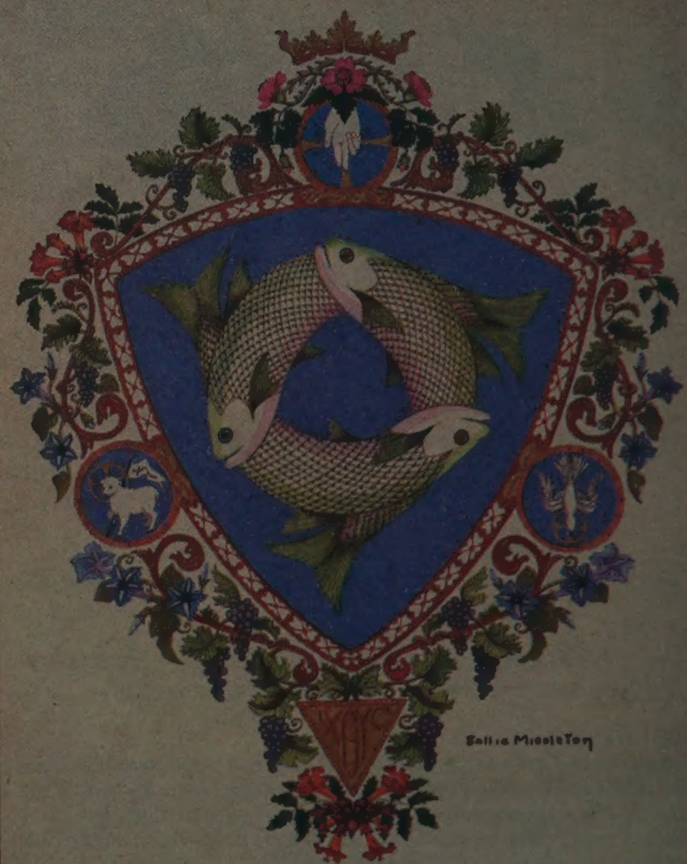


4,350 books and tapes have been sold through THE ANGLICAN BOOKSTORE (25,540 since it began).

IN ADDITION . . .

5,320 copies of TAD ON TAPE have been distributed throughout the United States and abroad, and 51 parishes have joined the PARISH PARTNER PLAN for a total of 294, and trees and shrubs and flowers have been tended, trails and lawns have been mowed, letters have been written and inquiries answered, and prayers have been said in ST. MARK'S CHAPEL.

**WHATSOEVER
YE DO
DO ALL TO THE
GLORY OF GOD**



Salina Middleton